

XLIII
SEVERAL USEFUL

QUERIES,

And Seasonable, if well used, and right
Answered.

Being Propounded for the

Safety of the King

And his Free-born Subjects.

*Take away the wicked from before [or, the wickedness of] the King,
and his Throne shall be established in Righteousness, Prov. 25. 5.*

*Confidence in an unfaithful man in a time of trouble, is like a broken
tooth, or a foot out of joints, Prov. 25. 19.*

*But let not Pharoah deal deceitfully any more, in not letting the
People go to sacrifice to the Lord, Exod. 8. 29.*

*Pharoah King of Egypt is but a noise; he hath passed the time ap-
pointed, Jer. 46. 17.*

*Wherefore, O King, let my counsel be acceptable unto thee, and
break off thy sins by Righteousness, and thy iniquities by shewing
mercy unto the poor; it may be a lengthning of thy tranquillity.
Dan. 4. 27.*

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Several Useful *QUERIES*, and Seasonable, if
well used, and right Answered.

Being Propounded for the SAFETY of the KING
and his Free-born Subjects.

I N

*Three things, soberly queried upon for the safety of his Majesties
Royal Person, and of all his loyal Subjects.*

1.  Whether it be not most safe for our Lord the King, to continue and keep in force all the old Statutes and Laws, made for the good of his Subjects, he being sworn so to do at his Coronation and Anointing, and not to suffer any Parliament to make or bring him any Bill, or himself to sign the same, for the nulling thereof? because he is sworn to keep them all.

2. Whether it be not safe for our Lord the King, to fulfil all the Contents of his Declarations and Remonstrances, before his Coronation; with his large Promises upon the Word of a King, to assure all his Subjects of the truth thereof, when there is no Act, nor Statute-Law in force, to hinder the effectual performance of the same? And whether any Act made by any ensuing Parliament, to obstruct the Peoples enjoyment of those declared Promises, be not very prejudicial to his Royal Word and Person?

3. Whether it be not safe for the King, to convene Parliaments by the general Suffrages of the People, as in the first Parliament of *Edw. 3^d*, after Writs published and Proclamation made, and not by Letters of Election, &c. *Numb. 2.* and that none should come Armed with Weapons to the Parliament? And whether those Parliaments ought not to act according to the best example of Parliaments, (*viz.*) that in the 13th of *Edward the 3^d*, *Num. 8. 9.* who durst not give their Consents to any Bill, for the lessing any Tax, upon the Ninth Sheaf of

their Corn, Ninth Fleece and Lamb, &c, until they had advised with the Commons and Freemen in the Country, that chose them? And whether the Statute in the 34th of *Edward* the first, chap. 1. *That no Tallage nor Aid, &c. should be levied, by Us, or our Heirs, in our Realm, without the Consent, not only of Archbishops, Bishops, Earls, Barons, Knights, Burgeses, &c. but all other Freemen of the Land,* was not the ground of their, so doing? and whether other Statutes, of a later date, do not express the same order? as the Statute in the 14th of *Edw.* the 3d, chap. 21. and the Statute in the 25th of *Edw.* the 3d, chap. 8. and the Stat. of the 36th of *Edw.* the 3d. and the Petitions of Right in the 3d of *Charles* the first. By which Statute, and other good Statutes of this Realm, nothing ought to be against the inherited Freedom of the Subjects, and that they should not be brought, nor compelled to contribute any Tax, Tallage, Aid, or other like charge, not set by common consent in Parliament; and whether this common consent in Parliament, be not according to the Examples afore-mentioned? and whether Parliaments that act contrary, be not the only enemies to the Statute-Laws and their Country?

4. Whether it be not safe for the King, according to the contents of the 30th chap. of *Magna Charta*, that the Lands, Rents, Goods of alien Marchants, Papists, &c. residing in *England*, be seized and secured, to prevent the giving of Intelligence how to plot or undermine his Government? and whether it was not upon this ground, the express Statute of 2. *Hen.* 4. chap. 12, 20. 1 *Hen.* 4. chap. 7, 8. 3 *Hen.* 5. ch. 3. 4 *Hen.* 5. ch. 6. 1 *Hen.* 6. ch. 3. That neither *Irish, Welchmen Brittons, &c.* should purchase House or Land in any place of the Realm, or to reside or be in either Court, Fort, Town, or City, in the same to prevent Treachery? and whether this would not be a good work to be done now, to prevent an inundation of Popery? and whether the Statute in the 23d of *Elizabeth*, chap. 4. enjoyn not the same.

5. Whether it be not safe for our Lord the King, to uphold and maintain onely one universal and general Interest, and to make no difference between himself and Subjects? since Nature hath provided life to be either in body or head no longer than they are united; and if only to regard the head, and neglect the body, be not the only way to bring a ruine and death upon both? And whether the power to grant Patentees and Protections to some few, that abuse the rest of his loyal Subjects, be not the preserving of a particular Interest, and not the general?

2ly. *Since particular Interests are promoted,*

1. Whether it be not the duty of every English-man to preserve his Right and Freedom, being his inheritance provided him by Nature and the Statute-Laws, and to suppress all that violate them? And if those that promote particular Interest, do apprehend, try, judge, and kill them for doing their duty, whether then those are not Martyrs for their Country? and whether all those that have performed their duty in the like kind, within these twenty one years, whether they lost their lives in the field or otherwise, were not Martyrs for their Country also? and whether the People can be safe if they neglect their duty?

2. Whether it be not the Peoples Right, to have all Promises from their Liege Lord performed, that he hath promised them for the enjoyment of their Common, Civil, and Religious Freedom? and whether a man of words ever did his Country good, without his deed accordingly? and whether the People can be safe, unless all their Promises are fulfilled?

3. Whether it be not great oppression (upon the miscarriage of some people) for them that are innocent to be deprived of their promised Liberty, and their bodies imprisoned, their houses searched, by the botches, boys and scum of a Commonwealth, as their rude debauched behaviour, by their swearing and damming, and taking away mens Arms, Money, Plate, &c. without Licence, and afterwards take a sum of Money from some third person, to release him, do not prove them to be a company of unrighteous Caterpillers? and whether this oppression and unrighteousness be not countenanced, to have an Act of Oblivion granted particularly to such rude fellows, to obstruct a course of Law, and to disenable the loyal Subjects of the King to right themselves (for those injuries done them) according to Law? and whether such practices do make the People happy and safe?

4. Whether it be not lawful, and encouraged by the Promise of the King, for all the People (especially all those who have had many good things promised them, but as yet no good deeds done them) to joyn in an Association, and not any more to suffer such fellows, under any pretence whatsoever, to do the like, but to stand upon their guards in their own houses respectively, and keep them out? And whether this be not warranted by the common Law-books? and whether Judge Cook was not mistaken to say they might do so, and that it was

no

no Murder if the housekeeper did kill any such attempters ? Whether now, as the case stands, the People can be safe, if they do not so associate ? and whether such an Association will not make the King more safe than all that hath been done since his coming to his Throne ?

5. Whether it be not Treason for the People to confess the unrighteousness and sin of the Governours and Nobles of a Nation, in their prayers, and use *Daniel's* words, (viz.) *We, our Kings, our Princes, and our Fathers have sinned*, and conclude with one of the Responsals in the Common-Prayer-Book, *Lord have mercy on them* ? and whether the People can be safe and avoid the Judgment of Heaven, if they do not so confess their sin, and pray for them ? or else how shall the Curse that's upon them depart ? *Dan. 9. 8, 11, 12, 13, 14.*

3ly. *Since sin and unrighteousness aboundeth, and the People bound to make Confession to God ;*

1. Whether it be safe for King and Subject, to reade the Prayers made by the Church of England, when the Spirit of God in the Gospel bids them *pray with the Spirit and understanding*, And the Canons of the Church commands them to read Prayer ; and the Apostle saith, *Rom. 8. 26. We know not what to pray for as we ought without the Spirits help* ; and yet these superstitious Priests will undertake to teach all the People of God to reade Prayer, contrary to the Command in the Gospel and the help of the holy Ghost, and so stifle a gift of Prayer, and grieve the holy Spirit ? And whether God will regard such Readers, that so oppose him, or give them a return, that so contradict him ? Or, if it can be in the least thought, that a Spirit of Holiness and Sanctification can ever rest and be in men that delight in Prophaness, Idolatry and Superstition ? and whether such Prayer-men and their Prayers, be ought else unto the Lord but (yellings and howlings of Dogs, Lions, and Bears) Abomination ? *Jer. 51. 38. Prov. 25. 8. and 21. 27. Isa. 1. 11. To what purpose then is the multitude of your Sacrifices ? [such Prayers] I am weary of your Abominations.* And whether in a short time God will not be angry and a weary of these Prayer-men, and their Prayers also ?

2. Whether it be safe for either King or Subject to believe there is any other spirit in these Priests and Surfsingle-men, than was in the Prophets

phets of King *Ahab*, when *Zedekiah* the son of *Chenaanah* went near and smote *Micaiah* on the cheek, *1 King.* 22. 24. and do manage their spirit as well, and would be smiting all the honest *Presbyters* and others, termed *Phanaticks*, that preach the Gospel, elegantly, spiritually and powerfully in the Nation, by getting power from the King to put those poor men into Prison, and feed them there with bread and water of affliction, that their Ignorance might not be discovered, nor their Peace disturbed? *1 King.* 22. 27. And whether there be any other zeal in these fellows, than was in the Priests of *Baal* and Prophets afore-mentioned, who were only zealous in Persecution, Falshood and Lyes? And whether those that Christ sends to preach the Gospel do resolve the fall of *Adam*, as one Mr. *Garret*, a learned man in holy Orders did, *to be only a wind that blew him down from the wall where he was set to dry*; Or, as another said that was in holy Orders also, *That God forbid the Jews to eat Swines flesh, and Adam killed a Pig and ate it, and that was the forbidden fruit*: Or as one Dr. *Powry* of *Bishopsgate*, not long since, on a Collection-day, affirmed, *that Ministers of the Gospel must be comely handsome men*? And whether these be not all lyars, and do erre, not knowing the Truth, when the Text saith, *Acts* 10. 34. *God is no respecter of persons*, and *Luke* 20. 21. *I know thou art just, and acceptes no mans person*; and *Gal.* 2. 6. the same? And whether a Minister receive from Christ a spirit of prophaneſs, as in Dr. *Reeve* Dean of *Windſor*, not long since in *Pauls Churchyard* at the *three Crowns*, being moved about a Petition, answered, *Gods-wounds he could do no more than he could, but By God he would do what he could*? And in like manner the reverend Bishop *Perce*, coming into a Barbours-shop where one Mr. *Markerneſs* was a trimming, the said *Markerneſs* offered him his seat, with some such complement as this; He was glad to see his Lordship in good health. Quoth the Bishop, dost thou know me? Yes, said Mr. *Markerneſs*, you are the Reverend Father in God, Lord Bishop of *Bath and Wells*. What's thy name, quoth the Bishop? my name is *Markerneſs*. The Bishop presently ſwears, *Gods-wounds, a Pillar of the Church*! and whether, if God give not these men repentance, they are not like to go to *Ahabs* and *Baals* Prophets, being of so like a spirit, and so near affinity in their works?

3. Whether it be not safe for King and Subjects, to keep off and avoid all Ecclesiastical Imposition, since the *Puritan* Spirit is so increased, that for one *Puritan* in the year 1640, there is now ten *Phanaticks*?

sicks? and whether the breaking this ten-fold cord will not break all in pieces?

4. Whether it be not safe for King and Subject, to nip the Pride and Coverousness of these Ecclesiastical men in the Bud, lest by their Pride and Insolency they swell so high, as to renew our Divisions, and bring all into Blood again?

5. Whether there be such a spirit in King, Church, or State, to give a quiet Responsial, and not to thirst after the Blood of *him* and *them*, that wish both King and Subject peace and safety, will be great cause of joy to him and them? otherwise, Whether it be Treason, to conclude with *David's* Prayer in *Psal. 43. 1.* *Judge me, O God, and plead my Cause against an ungodly Nation, and deliver me from the deceitful and unjust men? &c.*

Sic transit Gloria Mundi.

F I N I S.
